Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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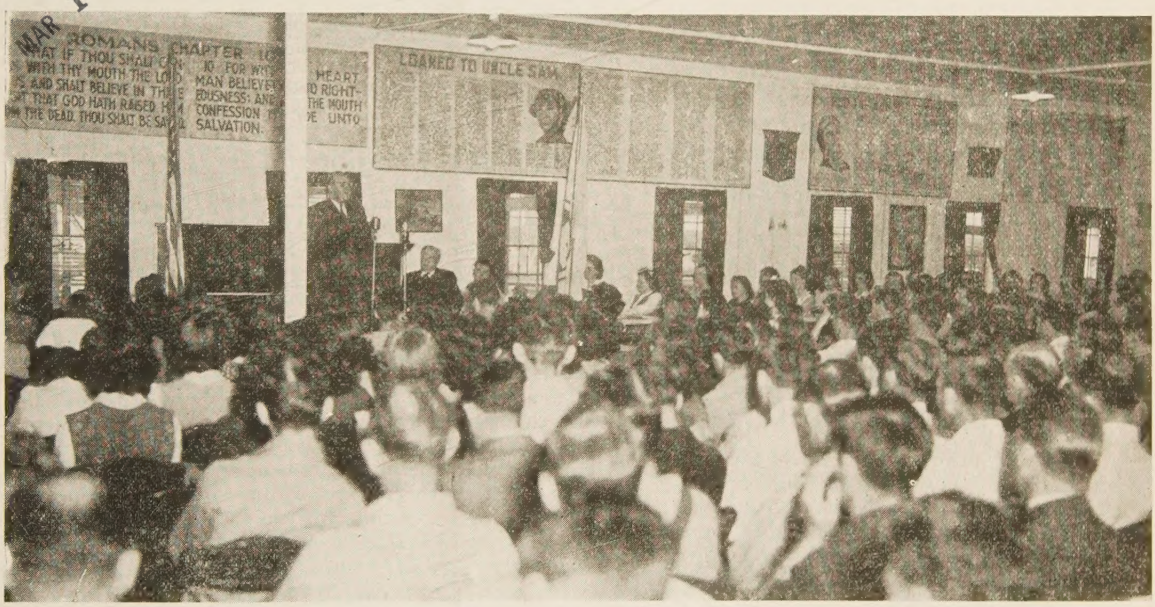
CHAPEL SERVICES

At The LeTourneau Company of Georgia



One hundred and fifteen plant chapel services were conducted at the LeTourneau Company of Georgia for the employees on the day and night shifts, during the year 1943.

Services are held every Thursday morning and evening at 9:30 o'clock for one-half hour. Guest speakers and musicians are presented each week. Twice a year a week of special services are held for each shift, when an outstanding Bible Teacher or Evangelist is engaged. Definite results are obtained; 614 employees asked for further spiritual aid. Services are conducted on Company time; speakers and musicians are remunerated for their services.

FOUNDED 1823

MR. EDITOR!

Readers Write

★

ODT and Evangelicals

(Z. H. Feb. 21) "I wish to voice my protest to the remarks made in your issue of Feb. 21st concerning the National Association of Evangelicals on the ODT ban on religious meetings. In my opinion, it was a slur against the finest Gospel preachers we have in the country. . . .

"As a Methodist, I would like to say that if you call this group a 'sect,' I am happy to be included. In fact, I can say that, as a Methodist Lay Leader, our Official Board, at its last monthly meeting, unanimously voted to become affiliated with this National Association of Evangelicals. We, as members and as a church, still love the old-fashioned gospel and value fellowship such as is found in the National Association of Evangelicals."

FRANCIS I. BENSON,
Providence, R. I.

"Is it necessary for you to refer to your fellow Christians with such acid words and to impart to them in their sincere activities such sinister motives as you imply? If you are standing at all for Christian unity, you are doing it in a very peculiar way. Members of the National Association of Evangelicals are people throughout the United States who have a desire for a fellowship of their own kind, and under the principle of religious liberty it is their sovereign right so to act. It is difficult to understand the acerbity in your disposition and expression, and I wish that in the future you would not make use of it.

"May I invite you to sincere and Christian respect for the now over one million evangelicals who are in the National Association of Evangelicals. On the whole, they represent the most progressive and fastest growing Christian bodies in the United States at the present time. In a few years time it is our hope there will be over ten million in this membership. At the rate the cause is moving forward, this will undoubtedly be accomplished. Why, then, at this time, sow the seeds of malice and disrespect against God's faithful people who believe they are serving the cause of Christ in the way their Lord desires?"

(Rev.) JOHN W. BRADBURY,
Editor *The Watchman-Examiner*,
"National Baptist Journal,"
New York.

Morrison Sulks

(Z. H. Feb. 28) "I am really sorry to see ZIONS HERALD continue, under its new leadership, its guerilla warfare with its distinguished contemporary, *The Christian Century*. In the past there seemed to be a good deal of the 'sour grapes' attitude in this petty conflict. The *Century* editors are dogmatic, and they may often be wrong; but there is still more intellectual stimulation per square inch in its pages than in any other comparable magazine that comes to my study. Also, would not we Methodists be more influential, in the Crusade for a New World Order, as well as in other enterprises, if we were a bit more modest. Boasting phrases about 'our great church' are not in good taste. Understatement, if we could learn the art, might help our cause, as well as have a more Christian sound.

(Rev.) CLARENCE AVEY,
Athol, Mass.

"May I take just a minute to thank you for the paragraph about Morrison in your last issue? I do not know how many times I have wished in the months since about June, 1941, that some such word would appear in some religious journal. What there is in this human nature of ours that makes it both a luxury *and a necessity* for the right word to be spoken, I do not know; but that it is both a luxury and a necessity for my peace of mind—that I do know. So thanks very much. Morrison knows everything, from the motives deep hidden in the mind and personality of the President of the United States, to why everything that everybody does or hopes to do is haywire. But when the whole Christian world *had to decide* whether to give the green light to opposing Axis powers, all he could say was 'I can't make up my mind.' Yet we all read him and will continue to do so, I suppose. Is it because we are so lethargic that only the devil's advocate can bestir us?"

(Rev.) J. HARLOW GRAHAM,
Newport, R. I.

The Old Time Religion

(Z. H. Feb. 21st) "It is regrettable that an article by J. D. Townsend . . . should give expression to statements which I feel sure are misrepresentations of the facts. . . . I bear the conviction that it has been the depreciation and discrediting of the 'Atoning blood' on the part of some who pose as 'intellectuals' that has accounted for the present moral and spiritual delinquency, more than any emphasis upon 'the blood of the Lamb' by our consecrated Christian grandfathers and grandmothers. The present age does not need any such criticism of 'the old time religion.' Such criticism will do little to remedy the situation as mentioned in (editorial Z. H. Feb. 14), where you say: 'There are more bar maids than college girls and seven out of eight children quit church school before they are fifteen years of age.' . . ."

(Rev.) I. D. HARRIS,
Kingman, Kan.

Pacifist Preacher

"Yes, I was a pacifist preacher and red hot! I'm glad I was, because this is an awful war. I wouldn't want to be responsible for it. But it came. I didn't cause it. It came in spite of me. The boys have gone. I didn't send them. They are suffering and dying. I didn't hurt them. But God pity me if I walk by on the other side now and say, I'll have nothing to do with this war.

"The boys who are fighting this war had nothing to do with it before Pearl Harbor. They were just boys, going to school and playing their games or getting started in their jobs. Now they are fighting and bleeding and dying. They don't like it. They hate war too, just like I do. But there is one big difference; they have to go, I don't. I am a preacher.

"If I were eligible, there is one thing I would like to try to do in this war. I would like to be a chaplain. My son, a chaplain, writes: 'I'm tired tonight, but hap fifty personal interviews today with b came to my quarters. They said I them.' God knows those boys need helping them makes me a militarist want to be a militarist for the dura

"Yes, I was a pacifist and I will as soon as the war is over, hotter th Paradoxical? Yes, but this is a par world. But there's something worse a paradoxical paradise in which som are living for the duration."

C. D. MARST
Supt. Methodist Children's I
Bere

"They're At It!"

(Z. H. Feb. 21) "Your editorial cent issue deploring the fact that our ministers have 'fallen' so to sp an article, and feel this is a good sputter about some other church, i and wholesome. As you suggest, o sade for Christ demands the best e every preacher and layman.

"Little is ever gained by berati neighbors."

ROSCOE T. I
Lowel

"I believe we are all with you wl say, '. . . we do hold a brief for tl of any church to propagate its faith exercise every democratic means of You were referring to the Roman Church.

"It seems to me that the present a against Catholics comes from a belief part of many that other than 'de means' are intended by the papel fo Ever since the publication of the au Catholic book, 'The State and the by the Revs. Ryan and Millan, in 19 its implications have been more un during the past few years, it is not ing that there is agitation. Ther much in this book which should be to bring out all the facts; but to go way, one notes on page 32 the basis o argument. He quotes from Pope I the State must not only 'have care ligion,' but recognize the *true* This means the form of religion p by the Catholic Church.

"Admitting that State constitutio vide for toleration, we read on page constitutions can be changed, an Catholic sects may decline to such that the political proscription of th be feasible and expedient.' A Catho 'could not permit them to carry on propaganda nor accord their orga certain privileges,' etc.

"I believe these things are in minds.

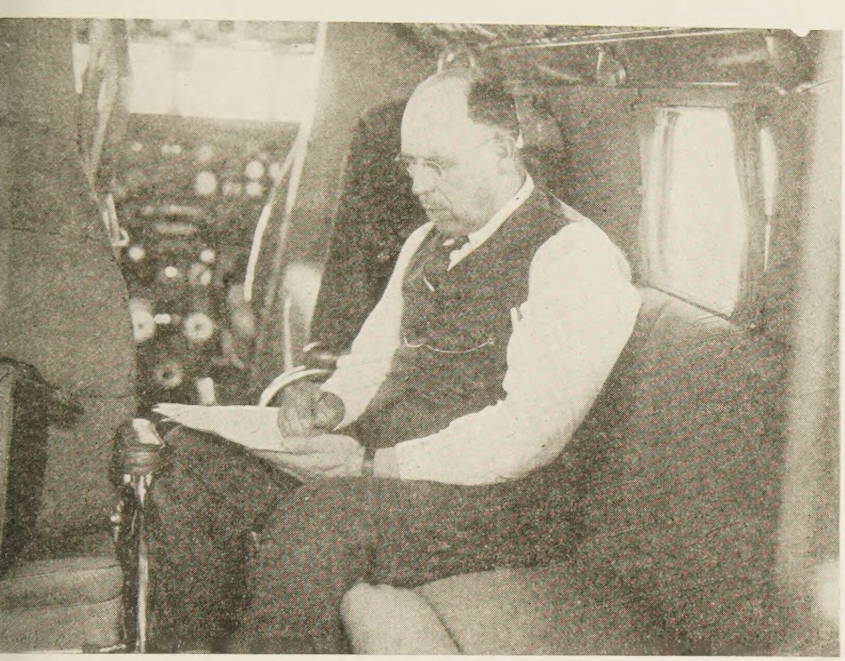
(Rev.) E. B. HUR
East Clevelan

New Hampshire Week-Day Plan

"I don't know whom you quoted ing the Bill on Religious Educatio to pass in N. H.—(Z. H. Feb. 28, pa but the *Concord Monitor* quotes Rep from my city as saying—'. . . the could be regarded as an indictmen church, for this bill says in effect churches (not the clergy as Z. H. have fallen down in their mission to I was at the hearing—and in th when the debate was on. The Cler *not* indicted."

(Rev.) J. KIRKWOOD
10 View St., Frankli

A Picture Story on Industrial Chaplaincy



R. G. LeTourneau spends much of his time at the drafting board, then continues the job in his twin-motor Lockheed while making the rounds between his Georgia, Mississippi and Peoria, Illinois plants.

ZIONS HERALD is proud to present the amazing story of the work of the LeTourneau Company of Georgia in its desire to "keep industry Christian." Mr. R. G. LeTourneau, a leader in the movements of Christian laymen, says of his industrial chaplaincy program:

"The first and main reason why I deem it necessary to carry on such an extensive religious program in the Georgia Plant as well as the other LeTourneau Plants is because I believe God wants me to do it. I believe that the Gospel has not lost its power. The reason it has seemed so impotent is because we have delegated the job of spreading the Gospel to the preachers and have thought that a layman didn't have anything to do with it, and unless a layman can prove that it works for a layman another layman wouldn't want it. Some have said, 'I suppose this helps the morale of your organization.' It certainly does, but that is only a by-product. We are seeking first the kingdom of God and His righteousness and He adds all the rest."

t is well for churchmen to consider the fact that they have an important relationship to every phase of our eco-
c life. One can no longer think in terms of "capitalistic security" without finding himself involved in satisfactory
omic relationships. The churchman is a laborer; the churchman is an employer; the churchman is a customer;
hurchman is an investor. Even if he tried to pursue a selfish course in his effort to gain wealth and power, he
d find that the well-being of his fellows is of prime importance. A laborer cannot find employment if there is
mployer; an employer cannot manufacture if there is no labor available; a customer cannot buy if there are no
s available; an investor cannot invest, and profit from his investment, if there is no industry to make use of his
tment. It is well for us to remember that the so-called "self-made man" is a complete impossibility.

. LeTourneau's plan for his indus-
not a mere "morale-builder"; he
ing to create an atmosphere that
be conducive to Christian living.
industrialist, he knows perfectly
that he cannot exist without the
. But more important than that,
Christian, he knows that there can
"respecting of persons" or the
ng to a "privileged few" if the
n of harmony as set forth in the
lom of God is to be followed. *This revolutionary idea!* People have
religion for centuries as a sort of
onal pleasure," but here is a down-
th plan that puts religion into the
day living of mankind.

h a venture raises the question,
xample, as to whether or not our
hmanship should be confined to
institutional? Perhaps we have
a great mistake in assuming that
ntire work of the church is that of
taining local units and supporting
local units in foreign countries.

THE REV. ELLIOTT N. LINDBLAD, *Chaplain*
LeTourneau Company of Georgia

What of the industrial opportunities that our mission boards have been telling us about? What would be the result, for example, if pastors of local units were assigned to serve some nearby industry as "extra work?" We have been weeping about our lost contact with labor, while we have been doing practically nothing to reestablish that contact. Many ministers get into Rotary Clubs, Kiwanis, etc., but how many of them belong to labor unions or are in any way related to the organizations of the laboring people? What specific attempts, in that sacred institution known as the "Official Board," have been made to include a proportionate representation of the social and economic interests of the congregation? A glance at many such boards would indicate that the "large givers" rate top-place in these boards, and that the laboring people are not adequately represented. (In one major city, not one Protestant minister would go on a labor-mediation board because of fear of dissapproval by official churchmen. Surely we cannot expect to minister adequately to all of the people if we continue our unwritten practice of "aristocratic churchmanship.")

Each morning a call is made at the hospital to check on Company patients.

John Wesley had a simple but highly effective program of ministry to the entire social pattern of his day. I to it that his ministers visited the mines in Wales; he made sure that community improvement was part o evangelistic effort; he encouraged thrift and cooperative methods of living. Works of mercy were never ends in selves, but were means to a larger and more efficient mode of life. There was no "flop-house" conception of r or social work in his program. He had a direct contact with the employers, and saw to it that they heard social injustices of the day, and that they had suggestions for improvement. He developed a large program preaching which was made up of representatives of both capital and labor.

There are encouraging signs in our present day church that make us believe that we will return to our Christian commission of reaching *all of the people.* Our Board of Evangelism, as it prepares to promote its C program, has faced directly the fact that Methodism must get into the life of the mill-owner and the mill- Our Board of Education has produced some splendid materials for careful study of our social responsibility as men. Laymen's movements ar ing sure that both employers a ployees are formulating their pr We must not hinder this mov must see to it that the kingdom comes throughout our entire so economic system.

The Chaplain's services are available to the students of the LeTourneau Machinist School where 16-year-old youths are trained to be machinists.

One of the movements in wh LeTourneau is vitally interestec Laymen's Movement for a C World, Inc. This organization l working quietly for some time i ing up Christian relations betw ployers and employees; it has m that labor unions were well rep in all of its planning. Recer executive committee of this c tion released the following stat

"We, the members of the L Movement, as a company of men of many religious faitl Protestant and Catholic, have f actual experience that we can gether not only in peace and h but also with great mutual be

The Chaplain encourages recreational activities of the employees, and takes part as shown above where he is umpiring a ball game.

efforts to make man's work conform to God's will. know that as long as our aim is to seek and do God's the fact that our spiritual inspiration, religious in-ction, creeds and forms of worship are derived from rent church sources, creates no barriers whatsoever ıymen in their common fellowship, or in their co-ative effort toward building God's kingdom here on ı.

Ve are disturbed, therefore, to see from time to time, les appearing in the press concerning statements by viduals about points of friction between one church ɔmination, or faith, and another, which tend to divide

'I can definitely say that I notice people seem to be more areful; we have less minor accidents and everything eems to run more smoothly after shop meetings. In alking to the new employees, I always advise them to ttend, for I believe they will enjoy the meetings and e helped by them."—J. J. Pearson, *Safety Foreman.*

forces of Christianity at a time when the total power ll Christian people arrayed together in the strength of r combined might, is needed to create a better world. Ve, therefore, with all the humility and respect for authority that our status as amateur Christian workers gives us, and yet with the realism of men of affairs confronted by the horror of the present war and the appreciation of its inevitable tremendous consequences, do earnestly urge that the leaders of our respective churches consult and confer with each other over matters of common concern and different opinion, in a spirit of Christian understanding and fellowship as Christ himself would have us do, before giving such differences publicity."

This is an important statement, for it is a sincere expression of the minds of the laymen as they look at out divided Christian church. (It is such an important statement, that Zions Herald recommends its reading at the next meeting of the Annual Conferences as well as at the meetings of State Councils of Churches.)

Laymen must give serious thought to the necessity of cooperative industrial relationships; ministers ought to belong to labor unions if they belong to service clubs. The Protestant church needs to rethink and pray over its aloof relationship to the industrial life of the nation and world. Mr. LeTourneau's plan is but a step in the business of

The Chaplain carries on an extensive radio ministry over R. G. LeTourneau's radio station, WRLC, at Toccoa, Georgia.

taking religion to industry. It needs many more steps before we can be satisfied that Christians are meeting the challenge to take the gospel into every phase of life and to every living creature.

Movements like this may be but the beginning of a revolutionary idea of active churchmanship. We must not confine ourselves to the collection of funds to maintain a church that will collect funds to maintain a church! We are here to "minister unto" and not to be "ministered to." It is obvious that the churches are not reaching the majority of even our American population, to say nothing of our failure throughout the world. We cannot expect the world to come to the church to hear the gospel—we must "go . . . therefore into all the world" with our unique message of salvation for man and his society.

Zions Herald

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Governor Stassen's Seven Principles

Religious News Service has just released Governor Harold E. Stassen's seven principles which he proposes for an international code of human rights. The Governor is a delegate to the San Francisco world security conference which is to be held next month, and it is heartening to see *some of the things* he has in mind for proposal at that important gathering. They are presented on our editorial page because we believe that every churchman ought to make a careful study of them.

1. That the United States "join with our present allies at San Francisco to build a definite continuing organization of the United Nations of the World, based on justice and law, and insured by force. That we will seek to gradually develop a new and higher level of government, with legislative, judicial and executive functions, and with worldwide jurisdiction, for the future peace, progress and well-being of mankind. That we are and will continue to be interested in what happens in every other part of the globe. That this is one world."

2. That we "do not subscribe to the extreme view of nationalistic sovereignty, that we realize that neither this nation, nor any other nation can be a law unto itself in the modern world, and that we are willing to delegate a limited portion of our national sovereignty to our United Nations organization, so that it may be effective in the tasks we expect it to accomplish. . . ."

3. That we "consider that the future welfare and peace and happiness of the people of America is inseparably intertwined with the future welfare and peace and happiness of the men and women and children of the world."

4. That we "will use the enormous proc capacity of America and the reservoirs of capit credit and technical skill to contribute to the g advancement of the standards of living of the p of the world, not as recipients of charity, but respecting men and women of dignity and of

5. That we "believe in the freedom of infor through press and radio and school and forum vital factor of the peace and progress of the wor in the fulfilment of the dignity of man."

6. That "those who were aggressors in th shall be stripped of all means to make war an remain so stripped. That we propose to strong on land, at sea and in the air, and wi with Russia and Great Britain, China and Fran the other United Nations in furnishing police in the world."

7. That "we are and propose to remain a racy of free citizens with an economic system vate capital and individual enterprise. That w constantly seek to improve the functioning of tem, both as to freedom and equality of our and as to the success and adequacy of our ec That we will explain our system to the world b leave it to the peoples in each nation to dec themselves their own form of government s as they do not trample on basic human rig threaten the peace of the world, or transgres their neighbors. That we will permit our own to learn of any other form of government the to study, but will not permit any other governm actively seek to undermine our own."

An Orgy Ends

The Senate Committee hearings on the nom of Aubrey Williams as Rural Electrification A trator has ended in disgusting farce.

High spot of the hearings occurred over ago when a crazy woman was called as a described herself to the Senate as a "pistol- mama," and urged that Williams be hanged lamppost. Sen. Thomas had to send for p eject her.

Later on Sen. Bilbo, of Mississippi—whose tricities also have been a source of comment— religion into the hearing, tried to show that Williams had denied the divinity of Christ, p to produce two clergymen to prove his char the whole hearing blew up when the clergy fused to testify.

We doubt that in the whole history of the U ate a group of Senators has stooped so low have in the organized effort to smear Aubr liams.

Last week, however, Williams closed the

n an effective counterattack. Denounced as a Com-nist because he made a speech to the National ıth Congress, Williams read a list of *13 Senators 33 members of the House of Representatives who e sponsors of the Youth Congress.*

'here is one way the Senate can eradicate the stain his official pillory: First, by the Committee on iculture reporting Williams' nomination favor-; then by the Senate voting promptly, an over-lming vote of confidence. . . .

/e admire the way Williams stuck it out, his pa-ce, his courtesy to those discourteous to him, and loyalty to the President and the liberalism both n represent.—*Philadelphia Record.*

Still No Union

n spite of all that has been said about all of the al and religious unity that has developed in Great ain as a result of war-time conditions, news comes week that a strong movement within the Church England is vigorously opposed to any union with Free Churches that will compromise points of doc-e. The points of doctrine are amazing! (1) All hing from the Scriptures must be consistent with teachings of the catholic fathers and the ancient ops; (2) the Nicene Creed must be believed and rofessed at all public worship; (3) all persons to aptized and admitted to the status of a communi-must accept all articles of both the Apostles' and Nicene Creeds; (4) all persons presenting them-es for ordination must present evidence of ortho-y; (5) complete belief in baptism as cleansing n original sin, and belief in the actual presence of ist's body and blood in the sacrament of the Lord's per; (6) that the episcopate is the appointed ns whereby, through the laying on of hands, the y Ghost bestows the special grace of Holy Orders. aturally there can be no church union if these six ıts are to be requirements. Some points would be pted by all people, but never all of them. It is her evidence that the basic genius of Protestantism ls a more vital sociological expression.

Anti-Discrimination

ew York has passed the Ives bill and Massachu-is considering similar legislation to end discrim-on in employment. This is a significant move-t, for it provides a solid basis on which persons of aces and creeds can apply for positions. Under proposed laws which will, we hope, eventually me permanent fair employment laws throughout nation, no person can be barred from employment use of his race or creed. This does not *force* an loyer to hire an individual because of race or r, but it does enable the person of any race or creed to be considered for employment *on the basis of his qualifications for the job.*

Schools are being mentioned in much of the discussion and the quota system of enrolment is up for a careful examination. *The Boston City Reporter,* in its March issue, attacks Lasell Junior College of Auburndale, Mass., because of its practice of the quota plan. Actually Lasell is just one of the majority of schools in New England which have this policy. (We have asked Dr. Guy Winslow to present a statement on this to our readers in next week's issue, and he has graciously agreed to do so.)

Elsewhere in this issue of ZIONS HERALD we have presented three statements that were made by Methodist representatives last week at the hearing on the bill. We invite comments from our readers on this important subject.

John Barleycorn's Anguish

The wails, groans, and anguished cries arising from the purveyors of liquor as War Mobilization Director Byrnes's midnight "curfew" went into effect recently might be heart-rending if they weren't so ridiculous.

"It's an insidious move on the part of the drys to force prohibition back on the country," charges Billy Rose, owner of the Diamond Horseshoe in New York.

"It will be a definite invitation for the return of the horrors of the speak-easy days," cries the spokesman for the New York Café Owners' Guild.

"This is not a war move—it's a dry move," says the president of the Philadelphia Café Owners' Association, and he threatens to operate as usual in defiance of the authorities.

The Allied Liquor Industries, Inc., is busily circulating "wet" editorial comments on the Byrnes order—including one from the *New York Daily News* which by indirection blames the "curfew" request on Mrs. Roosevelt, "who has always been a prohibitionist."

The closing request has evoked no such violent protest from places of entertainment, including dance halls, sports arenas, and movie theaters, as has arisen from the liquor trade. A business whose profits largely rest on the degradation of drinkers and the misery of families rarely does the decent thing willingly. Now it balks at a small sacrifice to support the war effort—at closing down for a few hours to save electricity and heat, which means saving precious fuel, and to conserve manpower and transportation.

The cries of the sellers of liquor—and of the few revelers who insist they must buy it after midnight—sound sour enough on the home front. Let's hope the boys on Iwo Jima don't hear them.—*Christian Science Monitor,* Feb. 28th.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Mar. 25.

THE LAST WEEK.—Matthew 21; 26:1-27, 56.

I. THE STUDY OF THE MATTHAEAN STORIES OF THE LAST WEEK.

1. *The triumphant entry.*

First, note the way in which Jesus made His entry into Jerusalem, how unusual it was for Him to court public attention and thus to arouse Messianic expectations. But notice also the quotations from the prophets which bring out the fact that there was an air of gentleness and humility about this triumph. The familiar Palm Sunday hymn expresses it very well—it was "lowly pomp." Now Jesus knew His people far too well not to see what was bound to be the effecct on them of what He was doing. And the manner of His appearance in Jerusalem on this occasion was carefully and deliberately planned by Jesus Himself—read Matthew 21:1-3.

We can hardly avoid the conclusion that Jesus came to Jerusalem to issue a last great challenge to His people to accept Him as Messiah, but as the kind of Messiah He believed in as the only true Anointed of God. But we cannot well believe that He expected His call to be accepted. It would be rejected and its rejection meant His death. Jesus, then, came to die, but to die in such a way as to make clear the meaning of His death. He was going to die in such a way as to emphasize His claim to be Messiah and to underscore His own conviction as to the real nature of Messiahship. God would vindicate His claim. His part was to be faithful to the will of God right to the end.

If this is true, then Jesus came to Jerusalem to sell His life dearly. We use this expression of a soldier who fights to the very last, exacting a heavy toll of enemy lives before he himself is killed. Jesus did not kill any of His enemies, yet at what a cost to itself did the world kill Him! The kingdoms of this world were exposed in all their sordid littleness even as they rejoiced in the death of Him Whose Kingdom was of the truth. When He rode into Jerusalem Jesus was challenging the world to mortal combat, offering His life as the price of victory.

2. This view is borne out by the story of the cleansing of the temple. Here certainly was a Messianic act, an assumption of supreme authority, without any backing by human power, and hence carrying the claim to a direct divine commission. Yet Jesus knew that He was signing His death warrant when He drove out the money changers. The Sadduceean lords of the temple could never tolerate this attack on their power and their wealth. But notice the grounds on which Jesus acted. It was no breach of religious etiquette which aroused His anger—the outer courts of the temple were not consecrated ground. It was an offence against the moral purity of God's house, in surrounding it with greed and fraud, thus robbing it of that atmosphere of holiness and peace in which the spirit of prayer is at home. This Messiah was willing to give His life in protest against the greed which put money before the spiritual realities which were the only treasures of His Kingdom.

II. BEHOLD THE MAN.

Space does not permit the discussion here of the other stories of the last week. We must turn to the consideration of the light thrown by these chapters on the ter of Jesus.

1. *His courage.*

Into the city in which He was to die He rode and conqueror. He swept the temple courts clea odious commercialism with a complete indiffer the ruthless power of the Sadducees. All throu week He met with unshaken nerve the long su of verbal attacks by subtle and determined ener solved upon His ruin. Their questions were bu veiled threats, and their threats were backed by powers of church and state, but He never lost the poise which made their assaults ridiculous and Him to be their master. On the last black night one of His trusted Twelve go out to betray Him, y hands that did not tremble He broke the bread and the wine as with steady voice He told His discip He was thus symbolizing His swiftly approaching Then in the coldly terrible hour of passive waiting captors, He prayed that God's will might at all done, and in that prayer found the strength he nee the last ordeal.

2. *His power.*

This sublime courage was one expression of a s power. He was the ruler of circumstances, never r them. He made them witness to His purpose an Him as He carried it out. He so shaped the ev that grim week that His judges could find n ground on which to condemn Him save that claim to be Messiah. Their clumsy folly only mad clear the real reason for His death, His refusal t to the ways of the world, His determination to kingdom but the kingdom of God.

3. *His selflessness.*

He was well aware of His power, and yet how He was. He came into Jerusalem as King. He ru temple as by right divine. He spoke at the Last of bringing in by His own act a new covenant b God and man. Yet think how He interpreted Hi ness. He came to Jerusalem to die, His high place Kingdom was the place of supreme sacrifice, it His own blood that the new covenant was to be Who can be offended by the claims of a Princ takes a cross for His throne and a wreath of thc His crown?

4. *His Sonship.*

He was—and this is the secret of His courag power, and His selflessness—He was the Son of G ways He looked to God for strength, always He so make God's will His guide, always He found t ground of confidence in the consciousness that G His Father. When in the Garden He faced H temptation, it was in prayer to His Father and in shaken faith that His Father's will was always go perfect.

This is the Lord Whom we serve, the Christ we

LESSON FOR APRIL 1. Topics for study and discus

1. Matthew 28:17—*"some doubted."* Why did they and what is the significance of their doubt? (Compare 16:8, 11; Luke 24:17-32, 37, 41; John 20:24-29).
2. What effect on the disciples had the resurrection a ances? (Matthew 28:18-20)
3. What does Easter mean to us?

"Mother, Don't You Know Me?"

T. Luther Purdom

do not want to be too critical, but merely nt to call the attention of good parents one of the most dangerous influences ich has come into and affected our mod- life—the million and one community ganizations. A few are good; too many bad. They are destroying the very home we are trying to build up. Through ntinual and too frequent attendance of etings, they separate the family and lay foundation for dissention, misunder- nding, loss of knowledge of the immedi- , intimate, personal problems, and a lack understanding and supervision at the ment when most needed.

I am not questioning the motives of the ganizers. But when they assume that re- lts will be the same as imaginary possibili- s they create many serious problems. For e sake of argument, take it for granted at all community organizers are honest d sincere. Then let's take a look at what eir organizations actually do to the home. ey make it almost impossible for the me to exist as the main unit of our social e.

I cite several examples. They may seem treme. But I am afraid that they come arer being the rule than the exception. superintendent of schools, a very fine man a typical community recently told me that twenty-one nights in succession, he and wife had to be away from home attend- community meetings. They had to have meone come and stay with their small ildren. Not only was it necessary for him be away twenty-one nights because of mmunity meetings, but on some nights he d to attend two meetings. Another super- endent of schools who has a son in the th grade told me his boy spent four eve- ngs each week away from home, attending y Scout meetings, musical rehearsals, etc. himself has five nights that he must at- d community meetings. He has five chil- en. Recently at a meeting where the lead- were whooping it up regarding recrea- n, he raised the question why couldn't nething be arranged in the way of recre- on that would keep parents and children gether. But the so-called leaders and or- nizers had no answer. The Parent- acher Association is excellent, but if it arates the parents and children too much, erious question could be raised as to its rits.

t is difficult to talk to a group of all ages, recently I was the speaker in a com- atively small town at a P.T.A. meeting. ey came from all walks of life and from ances up to 30 miles. They came with ir babies in arms and also brought their er children. They came early and stayed refreshments. I am inclined to think the mmunity profited by this monthly meet- , particularly because the family re- ined together.

ome ten months ago, I appeared on the gram with an organizer of community anizations. When the group began to as- ble, and there were people with babies rms and children of all ages, the organ- said, "I refuse to speak." But I pointed that this was a community meeting, and le it was hard to speak to a group of varying ages, it was helping the fam- hang together as a unit so we should do best we could. I felt the meeting was a real success because of the community spirit and the very noticeable family spirit.

Recently I was approached by a friend of a man who was drawing a quarter of a million dollar salary. He told me that the executive had a fifteen year old boy, the oldest of three children, who was very much on his way to the "bow-wows." He asked me if I could help the boy. In studying the case and making recommendations, I found that the father had not spent more than ten hours a month with this boy. The father was advised that probably the best way to correct mistakes was to spend time with his son in the right spirit of understanding and let some of his other personal interests go. His reply was that the world needed him and he had so many organizations of which he was a member, and in which he had a controlling influence, that he didn't have time for the boy. The question, of course, is raised, is not his first obligation in making a better world, to raise good children?

A speaker of the advice-giving type was on her way one night to attend a meeting of one of her organizations. According to the story, she said to a little boy eight years old, whom she saw by the side of the road, "Sonny, this is a disgrace. You should be at home with your mother." To which the little boy replied, "Mother, don't you recognize me?"

It is my conviction that as parents we should spend at least one night a week at home when all the family can be together. There are few families who have even one night together. Many of our good people spend a night bowling, a night at the club, a night with this community organization, a night with another, all giving time to business and social affairs, church and political affairs, but not one night definitely set apart to rearing their children.

Many things happen to children every day of their lives. Many need help at different times during the day, and this help and counsel must be given when it is needed, and not at the end of the week or the end of the month. This does not mean they should be coddled by any means. It is just common sense and good judgment. When children are sick physically, the doctor prescribes medicine at certain intervals and we try to carry out his orders. But when our children are having normal mental disturbances as a result of life's experiences, we do not render the help immediately as we do for physical ailments, although it is equally important.

Fifty years ago the raising of children was quite different from what it is today. Then parents and children lived together and the children received a certain amount of vocational training from them. For example, I worked with my father all day on the farm. My sisters worked with my mother in the house. We all lived together and there was seldom a night when we were separated. There were even then some types of community organizations, but participated in by the whole family. Maybe our parents did not recognize the fact that it took time to raise children, because they spent their time with them. Today we have lost sight of this fact and have erred seriously and are going to have to pay the price of our own sins of omission.

At the beginning of the war we had three types of parents. There were those who, because of patriotic feelings, wanted to go into the service and into war work of all types. They really felt it was their duty, and maybe there were good reasons which inspired them to go into the service. Then there were the parents, particularly women, who lived a life of drudgery, with no money and no entertainment, nothing in life for them except the routine of cooking, looking after the children, and the like. They wanted to make some extra money, and you can't blame them for that. So they went into war work or government service. Then, I am afraid, there was a group of others who went into factories and what not merely for a little excitement which they needed to relieve themselves of the monotony of work, but they were carried away by it to the extent that the home suffered. Maybe those of us in the field of education have been at fault in not making clear to them the real importance of the home, and the pleasures to be derived from one well organized.

Community organizers belong in three classes also. We have those who believe that the more organizations we have the better we will be. And they give generously of their time, are sincere and try to do the right thing as they see it. Then we have a group who are the leaders, who get satisfaction from being in the limelight. They make a speech here today, tomorrow somewhere else, and justify their actions by thinking some good will come from them. But those people usually never do a job. They talk about the value of community organization a great deal and tell other people what to do. And that's as far as they go.

I have in mind a case where certain state and national organizers were asked to *show* people how to set up a community organization rather than just *tell* them how. They answered by saying they were too busy to do that. That type of organizer, though sincere, is a detriment.

Then we have another type of organizer who excuses himself for not doing his job at home by taking part in community activities. Consciously or unconsciously he avoids the real issue by escaping to the call of community organizations. I cannot blame our good parents too much, but I think we can justly blame these community organizers who use their organizations as an escape to avoid the real responsibility of raising their children. It is so easy for us to rationalize.

Sometime ago three of us were on a community program where some 1,200 people were present. The program committee asked for the subjects of the three speakers. One man took as his subject, "The World As a Community." The second speaker took the the subject, "Democracy on the Home Front." And I, the least important of the speakers, took for my topic, "Damnable Surveys, Flowery Speeches, or a Little Honest Work?" And I am still convinced that that is the trouble with our modern life. The organizers whoop it up, get their names in the headlines, make some flowery speeches, which make a hit at the moment, but actually accomplish no permanent results.

I am anxious that we face the facts and realize where we can render the most service. Staying at home a few nights, listening to our children's problems, and helping them solve them, is of much more value than talking about the great opportunities for community organizations and the great benefits to be derived from great athletic fields, swimming pools and a thousand and one things that appeal to one's imagination, but all of which take the family away from home. A certain amount of community organization is fine and necessary. Our trouble is, we have too much.

In the long line of distinguished bishops of Methodism the name of John W. Hamilton must be given an outstanding place. His attractive personality, including his handsome and impressive appearance, with his power of wit, debate and leadership made

BISHOP JOHN WM. HAMILTON
(March 18, 1845—July 24, 1934)

him a commanding figure in all of our conferences and assemblies where he participated. His championship of the admission of women to the General Conference and his strong interest in and advocacy of the advancement of the colored race were a part of his ever humanitarian and Christian leadership. . . . He was a great character. For all of the poverty of his early surroundings—one of six children raised by his mother, a preacher's widow, John Hamilton was as courtly, gracious and chivalrous as any Southern gentleman of the old school. His richly modulated voice, preaching with passion and power the Gospel, was heard in chapel and cathedral throughout our land. Equally at home in the White House or the humblest cabin, he was one of the towering personalities of our great Methodist household. We may well cherish the memory of one who loved his fellow men and braved harsh opposition to relieve them from oppression, and one who sincerely loved his church and did much to bring it honor at home and abroad. We may not soon look upon his like again.

The Rev. and Mrs. Wm. J. Kelly of Natick, Mass., will celebrate their 57th wedding anniversary on Mar. 19th. Mr. Kelly is retired, but is assisting the Rev. George M. Bailey, pastor of Wellesley United Church, Natick, Mass.

The Methodist Church in Catskill, N. Y., observed the 99th birthday of its renowned parishioner, George C. Stebbins, by using eight of this famous gospel-song writer's compositions in the service Feb. 25th. Mr. Stebbins, it will be remembered, has been for 30 years the sole survivor of the Moody, Sanky group. Among his beloved hymns are "True Hearted, Whole Hearted"; "Have Thine Own Way"; "There is a Green Hill Far Away"; "Take Time to be Holy"; "I've Found a Friend." The Rev. Orson O. Rice, Mr. Stebbins' pastor, reports him strong in the faith as he begins his 100th year.

Three hundred persons attended a reception at St. Luke's Methodist Church, the Bronx, N. Y., to honor the Rev. and Mrs. A. Hamilton Nesbitt in recognition of the ten years which they have spent in the work of the church. A purse accompanied by a scroll of appreciation was presented to the pastor and his wife.

The Rev. Charles E. Simpson, retired minister, formerly pastor of St. Paul's Methodist Church, Quincy, Mass., died on Mar. 6th, at the home of his daughter, Mrs. Olaf W. Flinkman, Braintree, Mass. Funeral services were held on Mar. 9th at St. Paul's Methodist Church in Quincy.

Bishop Ivan Lee Holt of St. Louis, Mo., president of Theta Phi, honor society for ministers, presented his organization's sacred service cross to Chaplain Robert D. Workman, chief of chaplains of the Navy and to Chaplain Wm. R. Arnold, chief of chaplains of the Army, on Mar. 8th. The award carried with it life membership in Theta Phi. The aim of the society, as stated by Dr. Elmer T. Clark, secretary, of New York, is "to encourage the catholicity of spirit, exalted ethical conception and fraternal cooperation across creedal and racial lines necessary to meet the intellectual, spiritual and moral demands of the modern world." Membership in Theta Phi is based on eminence in scholarship or achievement and is by invitation.

Dr. John Baillie, professor of divinity at Edinburgh University in Scotland, will visit the U. S. this summer for a lecture tour at seminaries and churches. Dr. Baillie resided in the U. S. from 1919 to 1934, and taught at both Auburn and Union Theological Seminaries.

The Rev. Harold H. Critchlow, a member of the New England Southern Conference for fifty years, died on March 8th in the East Long Island (N. Y.) Hospital. Besides his widow, and his son, Capt. Warren Homan Critchlow, of Greenport, L. I., he leaves a granddaughter, Miss Lois I. Critchlow, and a sister, Mrs. Jacob J. Yetter, of Stillman Valley, Ill. Mr. and Mrs. Critchlow had been living in Long Island in order to be near their son in Greenport.

Mrs. O. A. Pankey has been added to the staff of First Church, Tulsa, Oklahoma, as assistant to the minister. She will devote her time to parish visitation. Mrs. Pankey's late husband served important pastoral charges in Oklahoma in the Methodist Episcopal Church for many years. The Rev. John H. Crowe is the minister.

Dr. Walter W. Van Kirk, of the Federal Council of Churches, asked congress to remove the "stigma" of discrimination which exists toward peoples of the Asiatic Indian races. In a four-page statement before the House Committee on Immigration and Naturalization, Dr. Van Kirk said that the Federal Council is on record as favoring the lifting of any discriminatory laws which appear to be aimed at friendly peoples. He said that such laws are not in line with the Christian viewpoint and are not able on the grounds of either eth science.

News is plentiful in the home of th and Mrs. Harry Grant Butler of A Mass. Mrs. Butler had a bad fall weeks ago and broke her wrist, but is ing a rapid recovery; news came weeks ago that their son-in-law, Dr. Sawyer, who had been previously re as "missing in action," is safe and ha liberated by the invasion forces in the pines; then a further piece of news ca the election of Fred Willis, a neph the Butlers, as Speaker of the Hou Representatives of the Commonwea Massachusetts. Mr. Butler is a retired ber of the New England Conference minister emeritus of the Oxford Me Church.

Miss Sarah Chakko is the newly- principal of Isabella Thoburn College— odism's highest-ranking educational tion for women in India—situated in

now City. Miss Chakko, educated in and at the Universities of Chicago Michigan, comes from a noted fan South India Syrian Christians.

Promotion of Chaplain Robert D. man, who has been director of the ch division of the Navy's Bureau of Per to the rank of rear admiral with the Navy Chief of Chaplains now awai the formal ceremony. The senate proved unanimously the nomination o lain Workman to the rank of rear a Heretofore, he had been a captain. of the Senate in thus confirming C Workman makes him the first chap naval history to go higher than the captain. It is also the first time in na tory that any officer has the right known as chief of chaplains.

Phoebe Marie Culver, daughter of t and Mrs. Mearl P. Culver of Minn Minn., was married on Feb. 17th to M mond J. Collins of New York City. T mony was performed in Christ Churc York. The bride's father, who is superintendent of the Minneapolis

rthern Minnesota Conference, was assisted the service by Dr. Ralph W. Sockman, pas- of Christ Church. The young couple will ke their home in New York.

EVENTS

The March meeting of the Boston Meth- ist Social Union will be held on Monday ening, Mar. 19th, at Brown Hall, 294 ntington Avenue, Boston. Bishop Fred P. rson will give the address. Tickets will $1.40 for members, $1.75 for guests, and 00 for young people (25 or younger). servations must be made by Friday, Mar. h, with the secretary, Dr. B. A. Herman, Mason St., West Somerville (tel. Somer- 3288).

The Worcester District Ministers' Associ- on will have a meeting on Monday, Mar. h, at 10.30 a.m., in the First Methodist urch, Spencer, Mass. The Rev. Joseph W. ach, pastor of the First Universalist urch of Worcester, will speak on the estion, "Should we in the U.S.A. have ice-time Conscription?"

"A Message for Lent in 1945" will be the ject of an address by the Rev. Carl Heath pf, pastor of Mount Vernon Congrega- nal Church, Boston, at the Boston-Lynn stricts Methodist Preachers' Meeting, Mon- morning, Mar. 19th, in Wesleyan Hall, Boylston St., Boston.

Thirty ministers in Miami, Fla., devoted ir sermons on Sunday to the evils of nbling as the Greater Miami Ministerial sociation launched a campaign to clean organized crime in the area. Keynote the drive was sounded by Dr. W. Wiley tt, president of the Association, who de- red: "The issue at stake is whether eater Miami shall remain a wide open ntier town where petty rackets and would- gangsters pollute and demoralize the life the area, or whether it shall now come age and begin to function as a mature, mal, self-respecting and law-abiding me- polis."

Radio's oldest religious program series, he National Radio Pulpit" (NBC Sun- s, 10.00 a.m., EWT), will observe the Easter period with special Lenten talks Dr. Ralph W. Sockman, pastor of Christ urch, New York City. On Mar. 18th, he talk on "Living at Random," and in ervance of Palm Sunday, Mar. 25th, he selected the title, "Enter the King."

Dickinson College, at Carlisle, Pa., on rch 16-18, will be host to the first state ference held in Pennsylvania of the Meth- st Student Movement. The conference bring together leaders from the Wesley ndations at state supported and inde- dent colleges and universities and stu- t leaders and directors of religious life Methodist colleges. The theme of the con- nce is, "The Crisis Within Ourselves," ng special emphasis to worship and per- al religious life. Dr. Harold Case, pastor Elm Park Methodist Church, Scranton, be the keynote speaker and Mr. Harold ensperger, editor of *motive,* will repre the student department of the Board of cation of the Methodist Church, with headquarters at Nashville, Tenn. Miss Rae Marstellar, student at Allegheny College, Meadville, is the state president; Miss Harriett Hicks, State Teachers College, West Chester, vice-president; Miss Mary Searing, Bucknell University, Lewisburg, secretary-treasurer. The counselors are: the Rev. J. Resler Shultz, College Church, Carlisle; the Rev. J. Howard Brettle, Director of Wesley Foundation, University of Pennsylvania, Philadelphia.

Allegheny College (Meadville, Pa.) will receive approximately $300,000 under the terms of the wills of William S. Twining of the class of '87 and his wife, Harriet. After graduating from Allegheny, Mr. Twining continued as an instructor in civil engineering for three years. He has been prominent in the development of public utilities, particularly in Philadelphia.

Thirty-six conscientious objectors are being scientifically "starved" at the University of Minnesota in a unique experiment designed to aid rehabilitation work in war-torn countries.

The Methodist Tabernacle, Providence, R. I., is celebrating this week, the 62nd anniversary of the organization of its parish. The editor of Zions Herald was the speaker on Sunday, Mar. 11th, and an anniversary banquet was given on Mar. 13th. The pastor, the Rev. Joseph Vasey, is an active community worker and serves on the Providence panel of the OPA.

Bishop Charles Wesley Flint of the Washington Area announces that the Central Pennsylvania Conference will shorten its Annual Conference to four days; will limit the attendance from outside the entertaining city to the official members of the Conference, the ministers and lay members; and will omit from the program all meetings which usually draw attendance from outside the Conference city of other than official delegates.

Cancellation of the annual meeting of the Northern Baptist Convention, which was expected to draw an attendance of 5,000 to Grand Rapids, Mich., May 22-27, was officially announced at the denomination's headquarters. The General Council was polled by mail and voted unanimously to cancel the sessions.

The Annual Meeting of the Morgan Memorial Cooperative Industries and Stores, Inc., was held in Boston on Mar. 7th. In Mr. Fred C. Moore's report as executive secretary, it was pointed out that Morgan Memorial is fully alive to the responsibilities and problems that will fall upon it resulting from rehabilitation needs arising from the war. The following officers were elected for 1945: president, Mr. William J. Kurth; vice-president, Mr. Courtenay Guild; executive secretary and superintendent, Mr. F. C. Moore; assistant executive secretary and in dustrial supervisor, Mr. P. J. Trevethan; treasurer, Mr. Wendell S. Moore; assistant treasurer, Miss Frances Roberts; secretary, Mr.C. J. Cook; chaplain, Rev. H. E. Helms.

With Our Writers

T. Luther Purdom; personnel and occupational adviser, U. of M.

Samuel W. Irwin, Washington, D. C.; active retired Methodist minister.

John Foster Dulles, New York City; chairman, Commission on a Just and Durable Peace, Federal Council of Churches of Christ in America.

Amos L. Boren, Hot Springs, Ark.; chaplain (captain) U. S. Army.

Crusade News

Mathewson Street Church, Providence, R. I., with the second largest quota in the Boston Area, $6600, has increased its previously reported total of $6921 to $7125. Other churches already listed as over the top have added to their pledges so that their totals now stand as follows (quotas in parentheses): Sudbury, Mass. ($402), $500; Hudson, Mass. ($1232), $1530; East Braintree, Mass. ($1000), $1148; Jamaica Plain, Mass., St. Andrew's ($550), $629; Newton, Mass. ($2335), $2805; Watertown, Mass., St. John's ($3300), $43.00.

The following churches have pledged their full quotas: Attawaugan, Conn., $277; East Thompson, Conn., $109; Swampscott, Mass., $1245; Barre, Mass., $516; Needham Heights, Mass., $1590.

Fourth (Negro) Church, Boston, with a quota of $750, is credited with a total of $1064, of which $575 is in cash.

Boston District is the second district in the Boston Area to go over the top. With an objective of $72,000, it has reported, according to the superintendent, the Rev. William Gunter, a total to date of $72,711, of which $37,002 is cash.

The Springfield District of the New England Conference reports that the total now reached is $42,781. This was the first district in the Boston Area to go over the top.

All Crusade checks should be mailed to the Conference Treasurer.

Churches that Have Oversubscribed Their Crusade Quotas

(Additional)

Marblehead, Mass.	$ 800	$ 810
Winterport and Ellingwood Corner, Me.	510	518
Whiting, Me.	75	85
Providence, R. I., Washington Park	4000	4153
Winchendon, Mass.	496	557
West Brookfield, Mass.	347	366
East Saugus, Mass.	1491	1500
Lynn, Mass., Trinity	1523	1553
Malden, Mass., Linden	892	895
South Tewksbury, Mass.	448	538
Chichester, N. H.	210	215
Saugus, Mass., Lynnhurst	388	390
East Glastonbury, Conn.	379	428
Moodus, Conn.	442	449
Quarryville, Conn.	280	285
Rockville, Conn.	842	915
Boston, Mass., Italian	400	640
Newtonville, Mass.	4100	6197
Springfield, Mass., Wesley	6538	6701
Worcester, Mass., Trowbridge Memorial	780	800
Bristol, N. H.	664	675
Goffstown, N. H.	326	332
Grasmere, N. H.	209	261
Lebanon, N. H.	1380	1503
Plymouth, N. H.	866	899
Suncook, N. H.	682	728
Dillsburg-Wellsville, Pa.	724	785

Washington Diary

Samuel W. Irwin

When Bishop Oxnam, in a timely radio address New Year's Eve said, "I am to support the Dumbarton Oaks program that my little grandson, two years old, who jumps to my arms from the mantle-piece and cries for more, shall not jump from a plane 25 years from now—that God forbid!," he was at the center of political and ecclesiastic wisdom. In the light of that position some of the tempests here on Capitol Hill are of "infantile irrelevancy" as Henry A. Wallace would say, and even the football scores of the various bowls do not seem so very important.

There are charges against the Dumbarton Oaks proposals, but none of them too terrifying perhaps. Those usually cited are: that we shall have to police the world; that small nations are passed over; that minor regional settlements suggest spheres of influence; that nothing is said about colonies; and that the Russians want unanimous action in the Security Council, a sort of veto power. This latter may stand high up at the next meeting of the "big three." After the other war, when Russia was fighting her own way out of her distresses, allied troops moved in with an effort at restoring some form of the old Czarist régime, and the country remembers. At Munich, Russia was excluded while the appeasers hoped to turn the Hitler bandits in the direction of Russia's Ukraine, and today Russia is alert to every realistic possibility.

The other complaints, with the possible exception of colonial governments, find some answer in the document itself. Christian hopes, while not finding full promise in the proposals of the United Nations, never came nearer the dawn of their realization.

Wednesday, Jan. 3—And still on the Capitol Hill—troubles continue to brew. The Washington *Evening Star's* cartoon on the "Wake of the Dies Committee" showed a black cat marked, "Dies Committee" silent, feet up, in the alcove, while Speaker Rayburn, Congressman Sabath of the House Rules Committee, and majority leader McCormack sat mourning just below. Anyhow, today at the opening session of the 79th Congress in the House, a new cat, coached by Representative Rankin of Mississippi, stalked in and the "Committee on Unamerican Activities" was made a standing committee of the House

Congressman Rankin is a sort of militant-conservative Democrat—a skilled argument maker, relentless in attack. He has stood with at least two worthy and markedly progressive issues—one in the development of the T.V.A., and the other, the projected inland, lock-equipped water-way between the upper Tennessee River and points to the south; saving by way of the Tombigbee River, more than 1200 miles as now travelled via the Mississippi. "There is no place on earth," says Mr. Rankin, "where traffic can be so transferred from one major water-shed to another, with the exception of the inland water-way between the Volga River at Stalingrad and the bend in the Don less than fifty miles away." Mr. Rankin, looking on this Russian wonder, can express his appreciation and turn with the next breath to hound out some mythical communist in America, with blood-curdling reverberations. The Congressman might remember the Russian girl who, in Edgar Snow's book, "People on our Side," handed the American correspondent in the dug-out a glass of icy-cold water from the Volga as the correspondent commented that it tasted like nectar, and then could ask, "Better than wine?" And in sudden pride there by broken Stalingrad exclaim, "Of course it is. It's holy water—the Volga River mixed with Russian blood." Mr. Rankin, in his white-supremacy fallacy, his Poll Tax obsession, and his obscurantism regarding Fair Employment Practices, bids fair to cancel out his other better self.

Monday, Jan. 8—This was the big day, 1815, a sort of accidental day for General Andrew Jackson, the sturdy warrior and astute politician. The War of 1812 had been ended by treaty drawn up in Europe two weeks earlier—the day before Christmas, 1814, but the news had not reached the fighting men. The British Fleet was drawn up before New Orleans. The troops landed and stormed against Jackson's line behind their bales of cotton. The attackers were repulsed, "with a disparity of loss on Jackson's part," as Congress later recorded in a communication of thanks, "unexampled in military annals."

In 1824 General Jackson failed of the Presidency by what seemed another accident. Of the four candidates, he had won 99 electoral votes, John Quincy Adams, 84, and Henry Clay, 77, and the election was thrown into the House of Representatives. Here a stray paper on the floor, it is said, decided the vote. The wealthy and devout Stephen Van Rensselear of New York, who had promised to support the colorful Jackson, had heard fears expressed that under Andrew Jackson property rights would melt away. In a tumult of soul, Van Rensselear closed his eyes, hoping for some inner light. Open them, he saw on the floor a ballot with Adams' name on it, and he wrote in New York's one vote for John Quincy Adams.

Again, when President, attending a funeral in the rotunda of the Capitol, he escaped death by what seemed the merest chance, as a man at three paces drew on him with a revolver. The cap fired, but the charge did not. His democratic spirit, however, came by no accident. It grew out of the open hills of his well-beloved Tennessee,—like the magnolias on the White House grounds he had brought with him from his Tennessee hermitage. At a Washington birthday party in the White House in 1837, the place was crowded with high and low, colored and white, with a 1400 lb. cheese as the striking item. It clung to the atmosphere and the furniture for days.

His stirring equestrian statue in Lafayette Sq., opposite the White House, was cast in bronze from cannon Jackson had captured in the War of 1812, by a young sculptor who had built his own forge, had gotten his help from "books and gossip," had trained a Virginia thoroughbred to rear and remain balanced for his study. I think of statues I used to gaze upon in Germany—balanced war-steeds and riders perilously perched. In Strassbourg I came upon a mounted figure of the Kaiser that the French had pushed over, and head down on the earth, the Kaiser was wearing on the peak of his helmet, a poillu's cap.

Sunday, Jan. 14—The train from Washington was packed yesterday by the first wave through the gates. They went in by twos and fours evidently, for there was just one place left when I made it—beside a good-looking colored man. I was bound for Akron, Ohio, to a Methodist Union, and my seat-mate said "The second stop is mine, at Harper's Ferry." Here was a Negro Methodist preacher of the church at H Ferry, a worker in the war Pentagon ing week days, on his way to his S service to take their offering for th sade for Christ. As the train drew to at his station he was saying—"Prai Lord," and to that exercise I added an that of stretching eagerly to locate Brown's shaft near the station on t of the old arsenal near the Shenando here joined the Potomac.

On Sunday afternoon, Mayor Slus Akron, a member of the Methodist led the opening Fourm on "Making a City," and Judge Hunsicker of the J Court and widely known, took a s hour with the youth problems of thi rubber center. As we went down supper, I discovered two ministers, of past, intriguing, now-it-can-be-told H Fraternity at B.U.S.T.—Perry Schaffne a son missing in a war zone, and W ley Smith, district superintendent in with two sons in the Pacific. In the cr auditorium of the Firestone Park Chu the evening, it was my task to lead t cussion on "Our Foreign Relation World Peace." I was introduced by t tor, a former East Greenwich Acaden dent—valedictorian of the class of student leader and athlete of those en days, Dr. Joseph E. Priestley.

11.30 P.M., Monday, Jan. 15—All late—and then came the heroics. The station was being regaled by a female ber of the crowd, whose inhibitions ently were weakening. By midnight s reiterating (like a stooge of some groups) a refrain of Mrs. Roosevelt said), "I'll stick to the Jews. You s the niggers." Near me sat an int looking colored couple, taking it obli At 12.10 I said, "I'll leave my satche I'm going over," and crowding throug enough, said, "Some don't like that and then to the uniformed Pullman near added, "There are some decent people here—." By that the woma sober enough, and with double expleti lunged out at me as the checker en her arms. I returned unscathed to ner. Akron has only 54 policemen 94 sq. miles, the mayor had said, bu somewhere an officer appeared out snow storm and led the lady to a zone. The Washington train steamed out again, and somewhere behind me a soldier telling a seatmate, "The c gathered in that dame."

Sunday, Jan. 28—Some of the veterans at American University, in t to care for others returning, and to leaders of veteran organizations, w Paul Douglass, the president of the sity, took over the service in a Was church tonight with first-hand actio lad said, "The veteran is not to b pered. He is the same little brat t the marbles around the floor, won th meet, made the touchdown,—trained be a civilian and now back to trai one." Referring to the Christian exp of some he asserted, and with unders "They'll make you ashamed of when they come back."

Among the hosts at the college t 8000 Waves, and Dr. Douglass sta the only training point for officers an ers of our American Red Cross for is at American University.

Tuesday, Jan. 30—We are experien winter of our discontent here in D.

climate and politics. The radio announces freeze and it thaws, or that it will be rmer and it dips to zero in the woodland. e are to have a Work-or-go-to-jail Bill and are not to have one. Henry Wallace can't ike it for Secretary of Commerce with or thout Reconstruction Finance attachments. will make it. And Mr. Wallace is car-ned, fired with a 15-4 bazooka of the nate Committee, bound and gagged, told bird in hand is worth two in the bush," led unfit, starry-eyed, fastened with bail d chain, branded like a maverick, cast t on the ash heap like Job—and is the t not written in the Chronicles of the ngs among men of the past? While the ommon Man" sees reaction at war with ogress, locked again in the age-old struggle.

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A Personal Appraisal of the Crimea Conference

John Foster Dulles

The Crimea Conference was an indis-nsable prelude to that of San Francisco. came at a time of doubt. Over a year be-re, Great Britain, the Soviet Union and the ited States had pledged themselves to the losest cooperation" in relation to European estions. But that cooperation had deteri-ated during 1944. It appeared that the overnment of the United States preferred avoid responsibility for difficult European cisions and that the Soviet Union pre-red to decide alone matters which affected vitally. Under those circumstances, it rdly seemed worth while to go ahead th plans for more elaborate collaboration. ch plans could be no more than paper ns unless the nations which possessed eponderant power in the world were will-g to cooperate.

The Crimea Conference showed a revival, thin the great alliance, of a will to collab-ate for peace, as for war. The decisions ere taken were not news. For the most rt, they had been foreseen. What could t have been foreseen was the acceptance the United States of responsibility for such rd decisions as the redetermination of land's boundaries and the acceptance by Soviet Union of United States' and Brit-participation in deciding what would be Soviet's western boundary. The cynics ll say that the United States merely ac-oted the inevitable and that the Soviet ion allowed the United States to agree ly on Soviet terms. To say that is to miss main point. A new era was opened by Crimea Conference in that the United tes abandoned a form of aloofness which had been practicing for many years and Soviet Union permitted joint action on tters that it had the power to settle for lf. These are two momentous precedents. they had not occurred, the future would e been dark. Now that they have oc-red, we can proceed hopefully with plans broaden the base of international collab-tion and make it permanent.

Ve can feel profound satisfaction that our vernment, at the Crimea Conference, real-d the hope expressed at the Cleveland urch Conference, that our Government uld get down into the arena and battle its ideals "even under conditions such t partial and temporary defeat is inev-ble."

Organized power must be built on prac-l realities. Also, it must be inspired with moral purpose. If the Crimea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point 1) has been abandoned. The Soviet Union is aggrandized at the expense of Poland and Poland, in turn, is invited to aggrandize herself at the expense of Germany. The territorial changes decided upon are not made dependent upon "the freely expressed wishes of the people concerned" (Atlantic Charter, Point 2). The Crimea declaration speaks of "the restoration of sovereign rights and self-govenment to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Atlantic Charter. The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all States, great or small, victor or vanquished" (Atlantic Charter, Point 4).

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal."

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organization which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is, therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace that is just and which, because it is just, can be durable.

The Homemaker's Corner

Mrs. Harry A. Burnham

When Evening Comes

At the end of a day, when the cake fell, the pie ran over, the children had whooping cough, and the plumber didn't come to fix the broken pipe, did you retire wishing yourself "Many happy returns of the day?"

Mrs. Zelda Fisher of Newton, Mass., has written some verses to this "Corner" telling of a day not perhaps quite so upsetting as the imaginary one mentioned, but it had been a disappointing day.

Mrs. Fisher had everything nicely planned and started in the morning, determined to accomplish a great deal in the way of some neglected housework and long overdue letter writing.

It was a beautiful, clean, un-used and promising day. Things moved along like clock work—but—the telephone rang "with shrill insistence." It was a friend who was ill and discouraged, and so Mrs. Fisher chatted and laughed with her until the friend felt better.

Back to work—everything going along nicely again—then the door bell. Standing there in the cold and snow was a forlorn little old man selling "Yankee Notions." He seemed so dejected that there was nothing to do but invite him in to sit by the fire, and to buy some shoe laces and pins which she didn't in the least need.

And so it went all through the day. Not very much of what had been on the schedule had been done, but the important thing is that Mrs. Fisher could break into verse at evening and say:

Yet in the hush of the darkness
As I knelt by my bedside to pray
A sense of God's peace came o'er me
Blotting out all thoughts of the day.

Methodist Statements on FEPC

On the principle of equality of rights and responsibilities for all citizens, the Federal Council of the Churches of Christ in America, representing some twenty-five denominations with a membership of approximately twenty-five million, through its Executive Committee made the following declaration on March 21, 1944:

> "Discrimination in employment because of race, creed, or national origin is one of the great moral issues before our Nation today. The right of a worker to be employed and paid solely on the basis of his character and ability is so clear, just, and Christian that it should be protected by law. This right should be safeguarded by appropriate legislative and administrative provisions."

Numerous denominational bodies are likewise on record in favor of safeguarding the rights of all men regardless of race, creed, color, or national origin.

In the spirit of this Christian principle, I favor "fair employment practice" legislation and hope most earnestly that such a measure as is represented by the Ives bill will receive the hearty endorsement of all persons who really believe in the brotherhood of man.

Bishop Lewis O. Hartman,
Resident Boston Area.

The sacrifices made by American boys on the field of battle for the preservation of American institutions and the democratic way of life are being made without distinction of race or creed. Their victory on the battlefield will be more certainly conserved and confirmed if we at home can eliminate undemocratic discriminations in employment made on the basis of race, creed, or national origin.

It is, therefore, a matter of greatest opportunity and importance that the Commonwealth of Massachusetts once more point the path to fuller freedom by writing into law the just claim of all men to opportunities for employment without distinction of race or creed, a claim obviously consistent with Christian and democratic principles. It is to be hoped further that such a law will embody adequate provision for the enforcement of the principles of fair employment practice.

The passage of a measure similar to the Ives Bill is both necessary and desirable for the advancement of the democratic way of life.

Earl H. Furgeson, Minister,
Harvard Epworth Methodist Church,
Cambridge, Mass.

It is my sincere hope that the Commonwealth of Massachusetts will again pioneer in the important field of social legislation by passing a Fair Employment Practice act that will be similar to the "Ives Bill" It is increasingly clear that racial tensions are growing throughout our state and nation, and that we must pass legislation that will enable a fair distribution of employment among the races and creeds of our citizenry. We cannot expect labor problems to "iron themselves out" in any automatic fashion: we need a strong piece of legislation that will enable freedom of opportunity for all persons.

Editor, Zions Herald.

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MEET THE METHODISTS

Ethel Gilmore Troland was brought up in a Methodist home in North Brewer, Me., and says that one of her earliest memories is of canvassing that town for "pennies to help the missionaries." Her parents gave her the idea of stewardship at an early age, and she has never forgotten its importance in

Mrs. Ethel Gilmore Troland, *Pres.*
Mass. State Federation of Women's Clubs
"She gathered pennies for the missionaries"

her churchmanship. When she came to Malden, Mass., as a young teacher, she immediately related herself to the Centre Methodist Church, and soon met her future husband, Edwin Troland, who was a like-minded Methodist. For seventeen years they worked faithfully in the Church school. Their activities were not confined to the church, and as most Methodist women in Massachusetts know, Mrs. Troland is now president of the State Federation of Women's Clubs. "Service," which is the slogan of the Federation, is a very personal slogan with Mrs. Troland, for she learned its enriching meaning as a living standard. We salute this loyal Methodist and leader of women!

Set Free

Imprisoned in a marble piece
An angel longed for quick release;
Not apethetic to her stance
Nor satisfied with circumstance
She cried in restless agony
Until a sculptor set her free.

Oft times the best in man is chained
Within a prison—self maintained.
Not satisfied nor near content
In fettering his inner bent,
He yields himself at last to see
The Fearless Sculptor set him free.

Amos L. Boren.

The Golden Cross

His name, we guess, was Johnny, the hospital record it was case No Johnny was eight years old when ac to the Hugh Chatham Memorial hos The Methodist Church, Elkin, N. C.

Three operations had cost the pare the money they were able to pay parents were hard working poor The case of Johnny seemed hopeless But not so when they arrived at this odist hospital. Even though this eight was drawn up almost into knots was something yet to be done.

Soon after the doctors and nurses ministering to this fine boy, benefic sults began to appear. Three years tient scientific and loving service were in the name of the church and the of life which is the spirit of our Lo well mixed in the diagnosis and trea And, then the operations—thirteen of were out of the way. The bright li new life began to shine, and today someone cared and served, and becau Methodist Church had a house of lo mercy, and because someone gave t the Golden Cross enrolment, Johnn well boy. This is Golden Cross.

The Methodist Discipline says "ther be a Golden Cross Society of the Me Church," and there is. Many Annua ferences are now organized. Every Conference should organize a society benefit of the hospitals and homes church.

Every local Church Committee or pitals and Homes created by the qu Conference should organize a Golden Society in the local church and really it possible by effort and support to he one Johnny, a lad of eight, but tho that need such care. It is the work Lord who sent His disciples "to hea

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diseases." He did it. His followers ot do less.

it does the Golden Cross stop with a lad ght? No. An old lady past 80 went into ome of the Methodist Church without ey. Nothing did she own, but a change lothes. For five years, two of which she bedridden, before going to the Eternal e, this old lady thanked God for the nodist Church and her daily life care.

ecause of gifts of friends in the name he Golden Cross which was the White s at that time in her conference, her unt was all paid. Service such as that, erly and lovingly given in the name of Lord, is not bought for a price.

1944, the Methodist Church in her hos- s and homes, cared for 960,000 people. it a field for Christian service? Some- has said that in a postwar world, the rch that does not continue to serve will e to live. The Golden Cross is but the bol of that service which enables boys girls, men and women, to receive Christ- service in a Christlike manner without ey and without price. Then, let every rch and conference hear the call, and y member enroll in The Golden Cross ety. In the Methodist Hospital, Houston, ., last year, $15,000 was paid for free ice through the Golden Cross. This is one of the many Methodist institutions last year gave more than $3,000 in free ice in Christ's name for the sick, the eless, the aged and others in all walks ife. This may well be Golden Cross ser-

om Georgia to Greenland

haplain Norman L. Davidson has de- ed to the General Commission on Army Navy Chaplains, Washington, D. C., it feels suddenly to jump from Georgia Greenland. In the latter place, however, found American servicemen, even if a homesick, carrying on in a loyal and e way. The chief foes there, according the chaplain, are nostalgia and ennui. cerning his experiences, the chaplain has the following account:

n many ways Greenland does not seem a desirable place for men or chaplains. ainly I have not heard of anyone who d to come here. But I hope that what ave said may help in a small way to v that here amid the bleak and stony ds, the Christian message is needed by as a group of men as can be found any- re. Here where God speaks through the marvelous pageantry of the heavens and the mystery of the Northern lights, the reverent man falls upon his knees in adoration. The chaplain's first duty is to prevent our servicemen from feeling that they are forgotten or that their lives are without value."

Chaplain Davidson was born at Nazareth, Pa., and is an alumnus of Wesleyan University, Middletown, Conn., and Garrett Biblical Institute, Evanston, Ill. He is an ordained minister of The Methodist Church and has served the following churches in the Philadelphia Conference: Summit Hill, Wind Gap, Halifax, Bryn Mawr, Tower City, Lansford, Bristol, West Grove, Birdsboro and Port Carbon. Chaplain Davidson married the former Miss Bertha Campbell of Shamokin, Pa., and they have six children. The home address of Chaplain Davidson is Norwood, Pa.

Heroic Letter

The following paragraphs are taken from a letter written by Frances Helen Foley, daughter of the late Rev. Walter Brooks Foley and Mrs. Foley, to her grandmother, Mrs. Harriet Foley. This letter was written on Feb. 9th at Santo Tomas Camp, Manila, P. I. (See pictures of this camp in *Life* Magazine, dated March 5.)

"How often we have thought of you and longed for you and the happy days we always have had when we get together. Daddy has been a real soldier for three years, never a complaint, never a whimper, and always doing for the people around him. He has been a pillar of steel that thousands of people have leaned on and were guided by. The last few months particularly, we as a family have spent many happy hours together talking of all the wonderful things we have seen and done together. We went through our list of personal belongings, remembering all the experiences connected with them. We made so many plans for the future, where we would go, who we would see, and the things we had to tell you folks about.

"Now the Army has come in, we are so proud of all our American boys. None of them will ever again get a welcome equal to the one we gave them. Now all is different. A milestone has been passed in Mother's life and mine. The front of our building where Mother and I slept was shattered by enemy artillery. The three of us, Mother, Daddy, and I went back to rescue a few clothes, documents, jewelry and beds. Daddy loaded a mattress on my back, I kissed him, and carried the mattress down the corridor, 500 feet. The enemy shelled again. Mother and Daddy were together. Mother called to him but he didn't answer. Be brave, dearest grandmother, because I am being, when I tell you that Daddy went instantly. He was spared all pain. He lived his life in service for others and under those conditions God summoned him. It all happened Wednesday night, Feb. 7th, at 5.30.

"Literally hundreds of people have stopped me since then to tell me how much he had meant to them. Not only was he father to me but to 3,000 other people. His level head kept many sane through a long siege. His example has been one of valour, and others have been able to follow in his footsteps because his courage was proved.

"Mother was with him at the end and has lost her left arm. Mother is in serious condition because of her great loss of blood, but the Army doctors are taking care of her and they are the best in the world. I am unscathed and have made up my mind that my mission in this world is to help others through sociology as Daddy wanted me to.

"One thing that Mother and I have often said since it all happened, we have each other and all the beautiful memories. We are coming home to you and all our dearest friends. Our hearts are with our dear families always, and Mother and I hope to be with you as soon as transportation is available. Love and blessings on each one of you.

(Signed) Frances Helen.

P.S. My chin is up, keep yours there. That's the only way—smile."

Church Register

NOTICE—The annual meeting of the Preachers' Aid Society of the New England Annual Conference of The Methodist Church, at which corporators, annual donors, and life donors may be present, will be held at 3.30 p.m. on Monday, March 26, 1945, in the Directors' Room, Day Trust Company, 111 Devonshire Street, Boston, for the purpose of the election of officers and corporators for the ensuing year, acting on the reports presented, and for the transaction of any other business which may properly come before the meeting.

S. T. Emery, President.

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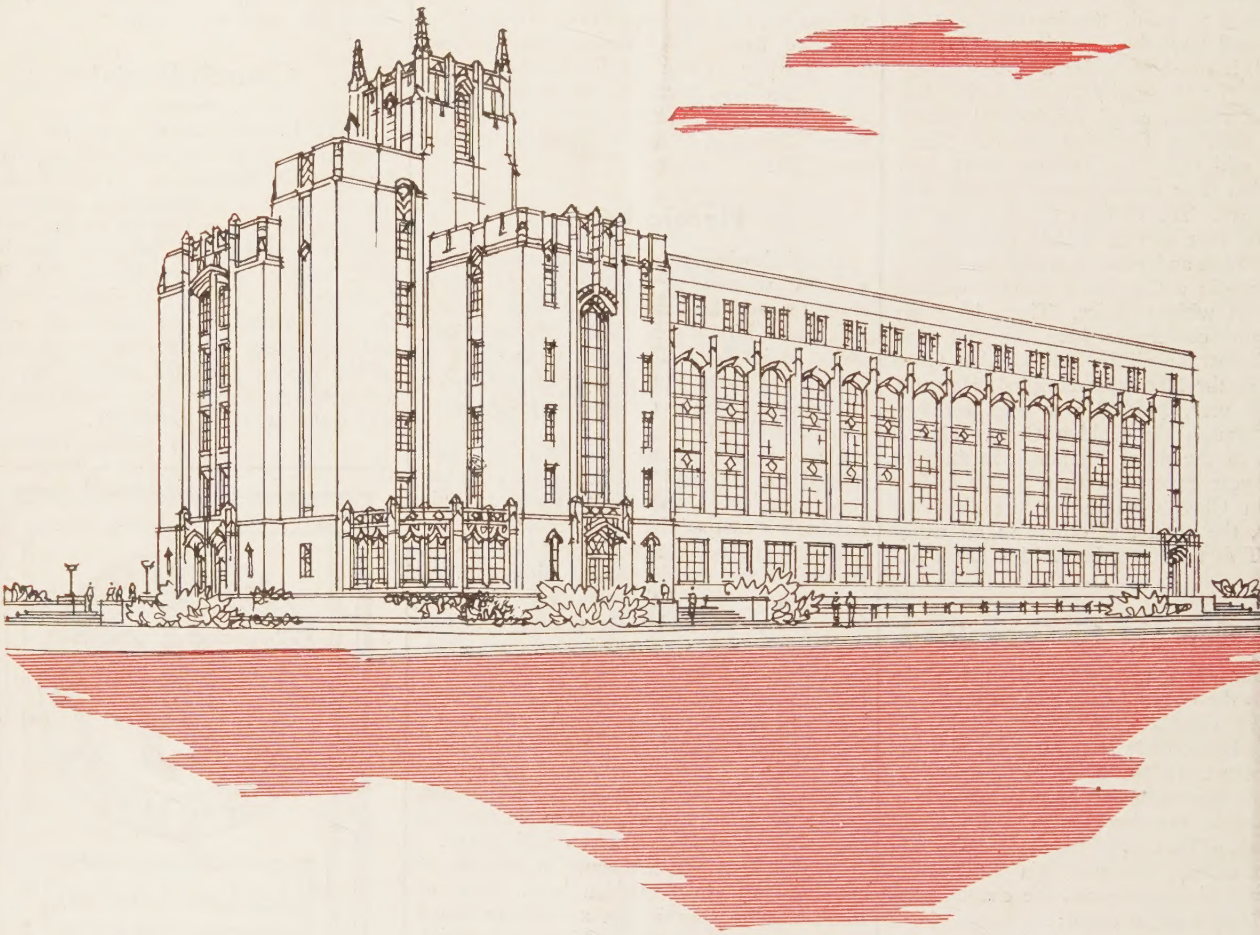

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